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Fellow Traveler—Meaning What?

Editorial

Men are Cheap

Norval E. Webb

A Quaker Looks at Oslo

Lawrence H. Peery

Faith, Devotion and Service

Glenwood L. Stanley

Friends as a Visitor Sees Them

Carfon Foltz

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For January 18—Our Relationship to God

Romans 8:12-17, 31-39

The development of Paul's thought in Romans 8 deserves more time and study than most of us will give to it. We need to see the whole development as Paul logically unfolds it, for it is carefully drawn out to its glorious conclusion in verses 38, 39. The new relationship of man to God grows from the major premise of all Paul's thought, of being "in Christ." There is no longer any condemnation or doom, according to Moffatt, to those who are in Christ, and being in Christ is equivalent to walking "after the Spirit." They have been freed from the law of sin and death, and the Spirit quickens their mortal bodies.

The next step follows in Paul's thought with simple logic. Those who live by the Spirit are the sons of God, with all the change in status thus implied. They are no longer slaves, for although the slave may serve, he serves out of constraint, but the son stands in a new relationship and he serves out of love. We are disciples and followers and bond-servants of God and perhaps in a sense will always be, but this is a sub-Christian idea. There is an infinite chasm between a servant and a son. The son is dear to the heart of the Father, he enters into all the Father's purposes and possessions, he is free to bring to his Father all his needs, and to share with Him his life and his love.

Now if we are the sons of God, we are the heirs also, the rightful beneficiaries of all that is God's; and as heirs of the Father we share jointly with Christ all that he was and is. This is a lofty conception of man's relationship with God, and with Christ. As Paul meditates upon it, other things fall easily into their rightful place. Of course there is suffering involved for any one who lives by the will of God in a world that is living by the will of the flesh. There has always been suffering involved in living by the Spirit. But in the light of man's sonship, these sufferings are not even worthy to be mentioned in comparison with the glory that is to be revealed.

What then, can possibly harm those who are the sons and heirs of God? Who will make a charge against them? Not God, for they have shown their sonship by receiving His Spirit; not Christ, who died for their salvation. Who can condemn those whom God approves? So Paul moves to his climactic declaration that nothing can separate the sons from the love of God, not things present or to come, neither high nor low, neither powers nor principalities. The logic of the great chapter moves, as all good thinking should move, to a personal affirmation, "I am persuaded."

This chapter is one of the most profound in Christian literature. It merits the closest study. It is a passage that might well be read over each morning for a week, letting the Spirit and message enter deeply into our minds and hearts. It contains, I think, the secret of the greatness of Paul's life and work. If we could recover this message, if it could reach us as it reached Paul, we might well remake the Church and the world.

Questions:

1. Explain the meaning of "being debtor to the Spirit," in verse 12.

2. Why do you think Christianity attains a higher morality than Judaism?

3. Can you follow Paul's argument and see how he comes to the great confession of verses 38, 39?

RUSSELL E. REES

For January 25—We Work With God

II Corinthians 5:20-6; 6:10

There is a story of a small boy who went with his father to the woods to cut logs. After one log had been cut the father tried to roll it over, pushing with all his might, and when it would not roll found his son standing on the opposite side pushing with his small strength against the log. Bringing him around on the same side they both pushed together and the log went over.

Our working with God must be something like that, for what we can do is pitifully small at best. But if it is in the same direction that God is working it has a certain value. At least it is not negative, but positive. So as ambassadors for Christ, our work would be insignificant, indeed, if God were not pushing with us. "God is beseeching you by us," says Paul. He is beseeching you anyway, without us, but it is our privilege to add the weight of our beseeching to his. Therefore we are in a very important sense workers together with Him if whatever we do and are is added to what God does, and is not pitted against Him.

This is the basis of the great appeal to approve ourselves as ministers of God. Everything we do should be done in the direction God is pushing. Do such small things as patience under difficulty, distress and persecution push God's way? Do being pure and the seeking of knowledge lend themselves to God's way? Do speaking the truth and being righteous work with God? The answer is, "Yes."

"Give no offence in anything," we are urged. Is there anything we do which causes our ministry (our influence) to work against God's purpose? This is the question to which this lesson leads us. Was John Woolman worrying about trifles when he refused to sign a bill of sale for a slave; when he felt uncomfortable about the decorative work in the cabin of a ship; or when he cut down his business lest he be over encumbered by the cares of the world? It seems to me he was trying to carry out Paul's admonition here. He did not want any act of his to interfere with the coming of the better world, and he often refused to do trivial things rather than allow his life to get on the negative side and work against God.

Many of the questions about which we profess to be in confusion would come clear as glass if we simply asked, "In doing this, which side of the log shall I be on?" If I got over on the other side would I be pushing the way God is pushing? Which way does our influence, our life, our testimony push? Are we accepting the full opportunity to be workers together with God, lending all our effort, all our testimony to moving in the direction that God is moving?

Questions:

1. How can one find out which way God is moving in human society?

2. Think of the person who has influenced you most in your Christian life. What was the outstanding thing about this person?

RUSSELL E. REES

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EDITORIALS

January Six to Twelve

THE American Legion will conduct a "do or die" effort during this week, January six to twelve, for the passing of Universal Military Training through Congress. By every channel of communication they will urge pressure on Congressmen to pass Bill H. R. 4278, thereby fastening U. M. T. on the nation. This tragic over-simplification of the nature of security must, in such strength as we can muster, be counteracted by efforts against U. M. T. Make this a week of solid action against peacetime conscription—and then do not stop—keep it up. Telegrams, letters, cards, whether scribbled in pencil or neatly typed, will count with your Congressmen. We can defeat U. M. T., but we can't do it easily. The answer is work—work—work!

From the Nameless to the Nameless

IN making the formal presentation of the Nobel Peace Award to Friends, Gunnar Jahn of the Norwegian Nobel Committee said, "But it is not this aspect of their activities—the positive political aspect—which places the Quakers in a special position. It is the silent help from the nameless to the nameless which is their contribution to the promotion of brotherhood among nations."

Quakers are not among the nameless, particularly after the Nobel Award, but the ideal to which we should hold is the very anonymity which Gunnar Jahn suggests. We must seek to channel love for its own sake, certainly not for credit or awards. It is at this point that the very acceptance of the Nobel Award, in some measure, blurs that witness. On the other hand, to refuse it might have meant what the editor of *The Friend* (London) calls "pride inversion."

For Quakers to accept any award for good works is not an unmitigated blessing. It is not exactly a case of the "left hand" not knowing what the "right hand" is doing. Our fundamental ministry to the basic spiritual needs of the world must not be placed in bad focus by the attention which prizes bring. It does not need to be. We can be glad for the spirit in which people all over the world have entered graciously into the award, and yet keep clear our central purpose. Service must be filled with the anonymity that comes from channeling love for love's sake, from the nameless to the nameless.

Fellow Traveler—Meaning What?

THE epithets are flying thick and fast. One who is left of center (wherever that is) is a "Communist." One who is right of center is a "Fascist." It is a ludicrous state of mind which swirls around the investigations of the Congressional Committee on Un-American activities. If one is not far from center on either side, he is in danger of being, forsooth, a "fellow traveler." In fact, dear reader, you *are* a fellow traveler of something. Better find out what! If you have an idea that is not on dead (we mean *dead*) center, you are flirting with political heresy. The safer way is just to quit thinking—hibernate and be safe from name-calling.

At the peril of being investigated, we here and now make bold to assert that the kingdom of God has not fully arrived anywhere in America! It certainly has not arrived in Hollywood, now under investigation. Long before the question of communism is faced in the film city, there is much to be investigated and purged. The slush on our screens that often passes as entertainment, and the debauchery that is sometimes painted over with technicolor could bear an investigation. Since it is communism that is being sleuthed at the present time, it should be easy for the Committee to give chapter and verse, if it has evidence, since the text is written on every screen in America. Such evidence has not yet been adequately cited by the Committee. It may be there—quote the lines please!

We have a rash of fears which deters people from ways of clear thinking and toward the fogs of phobia and name calling. Even the Federal Council of the Churches of Christ in America is tagged "communist" by some groups or persons in America, in spite of its basis of membership by those who own faith in "Jesus Christ as Lord and Savior," and in spite of clear declarations of the Federal Council on communism. Anyone who works for new patterns of human relations, whereby democracy can be spread, is likely for some reason to be tagged "fellow traveler" of the communists. Those who feel that some lessons of the past or present are worthy of conserving likewise may be

dubbed "fascists," or their "fellow travelers." We cannot whisk Christianity into this situation as a religion of the political "center," for Christianity offers a constant tension between "what-is" and "what-ought-to-be." It is neither "right" nor "left" necessarily, but it is "upward" in its direction.

We have said in these columns many times that we have no confidence in communism. In fact, we can see no difference in the end result of fascism and communism, though their immediate ideologies present differences. Both of them have in them the seeds of death. They prosper only in the soil of confusion and conflict which call for the false and coerced "unity" of dictatorship. If America escapes these ideologies, it will be chiefly because her own house is in order, her people gainfully employed and intelligently promoting her welfare.

There is probably a time and place for investigating subversive dangers and there are doubtless some in America, but we could wish that the Congressional committee would lay more clear-cut and important evidence on the table. Incidentally, why should it not look both "right" and "left?" Any real danger emerging in America is not likely to be labelled with a discreditable title—it will be more subtle than that. Might it cloak itself as Americanism?"

"The Valley of Death—I will fear no evil"

IN the recent conference of the American Friends Service Committee at Wilmington, Ohio, David Ritchie, recently returned from service in Poland and elsewhere in Europe, remarked, "I looked over the land of death in Poland and contemplated again the meaning of Martha's plaintive words, 'Lord if thou hadst been here my brother had not died.'" Great rivers of the earth flow through valleys of death today. Death, in itself, is not evil, but the cruelty that men inflict on one another—thereby bringing the end of faith, hope, and love—is a great world-wide sin. Those evils are real, but there is a way out, even though long patient years are required, if our Lord is with us. Finally, all of us enter the valley of physical death, but as near as the hand of faith, is the hand of God. The great Shepherd can lead us. His rod and his staff will guide us as the great new morning dawns.

E. T. E.

A Quaker Looks at Oslo

By Lawrence H. Peery

IT is very difficult even after a few months to formulate a statement that will express the meaning and significance of the second World Conference of Christian Youth held this summer at Oslo, Norway. The first World Conference of Christian Youth was held in Amsterdam, Holland, in 1939, closing just at the beginning of World War II. To some of those who attended the 1939 Conference, the theme of the Conference "Christus Victor" seemed mere folly in the face of the things they were soon to experience, but to others it provided the faith necessary to sustain them during their bitter experiences.

Conference in Color

Only a few of the Amsterdam delegates returned; just enough to bridge the gap of those eight trying years which intervened. Amsterdam's delegates had of necessity decided what the Christian message meant to them as individuals during wartime. At Oslo we met to decide what the Lordship of Jesus Christ meant to us in our present strife and unrest.

The conference at Oslo was held jointly under the auspices of the World Council of Churches, International Councils of YMCA and YWCA, and World Student Christian Federation. There were seventy nations represented including all major nations except Spain and Russia. Many of the delegates wore their native costume which added a great deal of color to the occasion. Among the twelve hundred delegates were members of every race and almost all denominational creeds. Since ninety-two per cent of the delegates had a reasonable use of the English language, most of the lectures were given in English and printed in German and French.

Some of the outstanding leaders were Madeline Barot, head of CIMADE, a French service organization; Pastor Martin Niemoller of Germany; Reinhold Niebuhr, Union Seminary, New York; Dr. Kirtley Mather, scientist from Harvard; Bishop Berggrav, head of the Norwegian church; Drs. D. T. Niles and C. S. Paul of India, and Dr. W. A. Visser't Hooft, head of the World Council of Churches.

Among the younger leaders were Rena Weller, secretary of United Christian Youth Movement; Alex Johnson, leader of youth work in the Norwegian church; Siu May Ting, China; Heinz Martin, Germany, and many others.

The Dark Background

Civilizations have risen and fallen since the very dawn of history, but for the first time in the history of man we have at our disposal the facilities with which to destroy ourselves completely. It was under such a shadow that we met; not in a state of alarm but to seek deeply for a way of life that would do away with the cause of the fears which infest all of our world, where men, women, and even small children have been taught through experience the necessity of lying, stealing, cheating, falsifying papers, and even murdering those who they had thought to be their friends in order to exist. It is a world where children have learned from experience that it is more comfortable to sit on a corpse than on the concrete floor of a concentration camp barrack. What respect can they have for human life and the sacredness of personality?

Let us not only look at the things which happened during the war, but at our present situation as well. We now live in a world where at this very moment nearly 1,000,000 men, women and children called "Displaced Persons," because of their political views or some queer quirk of fate, have no place in which to make a home. Their existence consists of life in a guarded camp with little or no work by which to occupy themselves and scarcely enough food and clothing for survival. An existence which is not only unpleasant but which rots the very souls of men if allowed to continue over any great length of time. We live in a world in which, according to the Potsdam Agreement in which we had a hand, eleven million persons are being taken up and moved on forty-eight hours notice, without their pos-

sessions and in sealed box cars, to a land that is unable to provide even for itself, much less absorb them, simply because their ancestors were German. We live in a world where, for years, men have been afraid of the terror of the moment and are now just as afraid of the darkness of the future. Why do I mention these things when we are already so tired of hearing about them? I do it simply because we haven't gotten tired enough of it yet to make the sacrifices necessary to correct them.

CHRISTIANITY AND "SYSTEMS"

The question before the twelve hundred of us from seventy different nations gathered at Oslo and before the whole world was, "Is there an answer to our situation or are we doomed?" We are passing through a period when men are putting their faith in science as something self-sufficient that will enable men, through knowledge, to master the universe and consequently his whole destiny. Certainly, though, this last decade should have proved to all those willing to observe that there is no correlation, necessarily, between scientific achievement and righteousness.

Is there then any political or economic system which will answer our predicament? Many Americans at Oslo, with a naive burst of enthusiasm, began to champion democratic free enterprise which, of course, has a great many merits. Others, however, immediately pointed out that according to the standards of free enterprise itself we are the greatest nation in the world and yet we don't have peace within, much less with the rest of the world. We were frequently reminded of our race situation and our deplorable slums, both of which are conspicuously absent in some countries. Likewise our experience in the past few years has proved that if property is a root of evil, it certainly is not the only one and a state monopoly is the most dangerous monopoly in existence. *Man without God has so far succeeded in distorting every social scheme devised.*

Some of us are now willing to ask if there is a system set forth in the Bible which will answer our needs. As a system, the answer seems to be, "No." Probably the only record of such is the communal living of the early Christians and, on further investigation, we find that it wasn't the type of order, but rather the motivation which caused it to succeed, for when that motivation waned, the society crumbled. By the process of elimination, then, we can come to only one conclusion. The only system not as yet fairly tried comes through man's relationship to God and, through Him, in his relationship to his fellow man, both individually and collectively. To discuss the full implications of such a statement here is, of course, impossible, but there are a few things basic to its achievement that must be considered.

SPIRITUAL SOURCES

First, it means to *know* God through experience. Because some of our ancestors so harshly abused the part of emotion in religious expression, we have removed it almost entirely from our concepts. To accomplish this, among other things, we need basic alteration in our method of Bible study. For far too long we have studied Abraham, Isaac, Moses, Peter, and Paul as being the great heroes of the Bible, when actually God, as manifested through these individuals, is the hero of every Bible story. The Bible, then, is not merely a place to learn about God but to learn to know God at work in and through men.

Then we must learn to meditate; *learn to take time.* I don't in the least deplore the use of intellect, for otherwise I should not be in college, but God must be given the opportunity to guide and direct the use of it. The ability to meditate doesn't "just happen." It is the result of long years of practice and self discipline and, even then, shouldn't be considered a great achievement but rather a gift of God which we have become capable of accepting.

FROM THE LIVING ROOTS

Finally, we must dare to practice individually and collectively the principles set forth and practiced by Jesus. Contrary to the opinion of many, this will not work unless based on the previous steps given above. True, we find many examples which would seem to discredit such a statement but, on examination, we find that those examples originally have come from religious inspiration without which it is safe to say they cannot indefinitely continue. They are running only on the momentum of the original motivation and unless they can be reconnected with their source of power they are doomed to failure.

The two greatest enemies of Christianity are not the active opposition from without, but rather the indifference within and the loss of Christian motivation in the good works accomplished. The reason the church hasn't seemed to offer a challenge to our generation is that it hasn't stood for anything different from the values of the rest of society. No society, regardless of how evil it becomes, is going to persecute a church which isn't disturbing it in the things it does. Whenever the church is willing to stand for the things set forth in the Christian gospel, it will offer just as thrilling adventures and no doubt invite just as much persecution as it received in the days of George Fox and his contemporaries. The challenge, then, is here and now if we are willing to accept it and act in accordance with its demands.

THE AMERICAN POSITION

America today finds herself thrown into a place of leadership that she is fast proving herself incapable of handling. Either we professing Christians must dare to live the full implications of the Christian gospel all the way from our personal relations to world government or we, like other nations, will continue to go down the path of self destruction through spiritual incompetence.

It was with some reluctance that I came back to America. Partly because the need there is so tremendous; a need to which, in some ways, I could minister. But even more significant was the realization that the job at home was so much greater; greater than I at that time was willing to accept. As important as relief is, and we aren't doing nearly enough, it is of little value unless we can do away with the cause of such catastrophes. In our hands as individuals lies the future of the world. We work with God for peace for all or, through our own sins of pride and selfishness, we shall join the rest of the world in her bitter agony.

CRUMBS FROM OUR TABLES

Worldover Press reports it is sometimes rumored in Europe that people in the United States eat the heart of a slice of bread and throw away the crust. This would find no credence here were it not for the great number of crusts collected from American mess halls in Berlin. German employees at United States Headquarters, several thousand in number, have recently been given permission to take these crusts, which formerly were thrown away. The handful of crusts they collect once a week makes Friday a gala day. In general, United States forces are forbidden to give the remnants of any provisions to Germans, but must truck them outside of town to be thrown away. Not even the Germans doing this work may take any food home, though some American soldiers turn their backs when the trucks are dumped and pretend not to see what the workers have pocketed. The rule against giving away food remnants leads to surreptitious "collecting." This can be dangerous, as when not long ago some ammunition exploded in a refuse box, killing one and wounding several of the children who were rummaging the food scraps in it.

Men Are Cheap

By Norval E. Webb

"YE are of more value than many sparrows" (Luke 12:7). That statement, taken alone, does not place too much value on man. To us, being of more value than many sparrows would still leave the equation zero; for we we place no value on *any* sparrows, few *or* many. *Nor do we place much value on man.*

This statement of Luke needs to be seen in its context. What Jesus has said is that even the lowly sparrow is not forgotten of God; the love of God touches even the sparrow. Then, "Ye are of more value than many sparrows." You are not forgotten of God for if his love is extended to the least created thing, how much more does He love you who are created in His image! The message of the Bible is of that worth and the means by which God brings His love to bear upon man, bringing him to a realization of that love.

Man or Property?

Our evaluation of man, however, is too low. Just to be of more value than a sparrow is not much; and that seems to be our evaluation of man. Men are cheap; *as cheap as many sparrows.* That we hold men to be as cheap as sparrows is evidenced in many ways. May we suggest three of these evidences?

In the first place, it is evidenced in the way we place men below material things in our scale of values. There is a Biblical story illustrating this point. It is the story of the man of Gerasa who was healed of the malady of demon possession. There is no inclination to place too much blame on those who had a concern for their property. The point of the story is that they failed to see the man who stood in their midst, clothed and in his right mind. They told Jesus to get out! They wanted no more catastrophe with their property. It would be cheaper to put up with the man and his malady. Men are cheap! Cheaper than swine; cheaper than sparrows!

We lose sight of human faces in the midst of our accumulation of things. Factories and business concerns are largely organized for the purpose of turning out commodities for a consuming public. Frequently the human faces involved in the enterprise are lost in the process of turning out the product which brings the profit. The suggestion that these individuals and their families should be placed first in our consideration is met with the "get out" which greeted Jesus that day at Gerasa.

This failure to see human faces is not confined solely to the big enterprise. It is a common failure. Someone has given us these interesting statistics. A hundred years ago the average person had about seventy-two wants, sixteen of them were considered as necessities. Today the average person has four hundred and eighty-four wants, ninety-four of them being rated as necessities. We are lost in the three hundred and ninety wants above our necessities, and in our concern for and pursuit of these wants of ours we lose sight of human faces. But men are cheap. Our consideration for others must come only after we have ministered to ourselves with all these things which our hearts desire.

Cheap on the World Market

That we hold men to be as cheap as sparrows is evidenced in the second place by the fact that politicians and statesmen look upon them as being their chief bargaining commodity. It is cheaper to barter for world peace (or is it world *power* for which they barter) with armed men rather than with the real stuff out of which world peace can come. What matter a few million men? They are cheap, as cheap as sparrows. Yet we must know that world peace will not come until we apply a spiritual quality of life in all our relationships. World peace will come, not by preparing our youth to fight, but by preparing our hearts to deal in all relationships with good will, tolerance, brotherhood, understanding, a sense of community and our responsibility for it. This requires a self-dedication and infinite faith in these qualities of life to win over the use of armed power.

No, it is easier to gain our desired ends by using the cheaper commodity, man. This poor "dope" can be cleverly handled by campaigns and slogans. It's so easy to make him think he is giving his life for some glorious, sacred cause; while really he is being used as a pawn by those who know only one kind of politics, and too little statesmanship—power politics. "Force of arms is the only language they know," you say of these recalcitrant nations. *How do you know?* They have not really heard any other language except from small groups with no official connection with government. It's cheaper to go on sacrificing men to a lost cause. They are cheap.

As Valued by the Church

Again, that men are held as cheap is evidenced by our lack of genuine concern for their spiritual well-being. It is true that we spend a good deal of time with those who are already within the household of faith. The program of the church is centered very largely around the group within the fold, with the exception of our not too generous contribution to the cause of missions. We are not too concerned about the unchurched of our own community. The minister is expected to spend most of his time courting the members, who for one reason or another have become disinterested or dissatisfied. Men are cheap. Why spend too much time on a program designed to reach those who are not of the faith?

Our lack of concern for the spiritual well-being of individuals is most tragically illustrated in our religious education program. Here again they are worth about as much as sparrows, *little sparrows*! The child makes the man. What man *is* depends on what is done for and with the child. The Christian education program of the church, and of the family, is the most important thing we can do. We need no argument on this point. Even with our children the attitude seems to be that the sparrow is still the standard of value. What does it matter if some are lost along the way? Oh yes, we are sorry *if* they are lost, but not enough to come forward to *do* something in the great task of conserving human personalities. A survey of many of our church schools would reveal the lack of leaders, teachers, and concerned people for our Christian education work. This shows again that the value we place on our children is not sufficient to bring forth leadership for bringing them up in the way they should go. The sparrow is our standard of value.

On the Competitive Market

We have heard all the reasons, or excuses in the book as to why these children are not given the advantage of the church school; and why they are not brought up in the fellowship of worship of the Meeting. Parents, you were not too busy to *have* these children. You are not too tired and busy

to minister to their physical and mental well-being. Lack of concern for their spiritual condition is the most tragic situation of our age.

Let us not be fooled into believing that automatically these children of ours are going to be prepared to meet the tests of life out there in the world beyond the home. There's going to be plenty of time to worry about them when they start wandering out there and we begin to wonder if their foundations are secure and if they can stand the terrific strain of the impact of all the temptations they will meet these days.

Interests that capitalize on human weakness are not too busy to throw out the bait for them. These joints along our main street, and the roadhouses along our highways, have got all the time there is to do something for our children. *And they will do it* if we have no concern for their spiritual well-being at the time when that concern is most effective. Your children are of more value than sparrows to *these* interests; they are the source of future revenue.

We must get back our sense of values. Jesus held up the ideal of the infinite worth of the individual in the sight of God. Man is a bit of God himself. Not even a sparrow is forgotten of God. Let us begin *now* to place human values above every other value.

EPISTLE ON YOUNGER MEMBERS

The responsibilities of the Meeting for the younger members are an especial concern. Perhaps Friends take it too much for granted that children, as they grow up, will unconsciously absorb not only the spirit of the Society of Friends, but also specific information as to the principles of the Society. In this age of questioning, which is an age of seeking, they should be given opportunity, beginning in the home but continuing elsewhere also, for more thorough and systematic instruction, so that they may be better grounded in the reason for the faith that is in them. Unless they are so grounded when they leave home, the shock of the impact of other views strongly held and vigorously, even eloquently presented, but not based on Friends' understanding of the teachings of Jesus as illuminated by the Light within, may drive them away permanently from what we believe to be the truth.

(Excerpt taken from the records of Salem Quarterly Meeting on Ministry and Counsel, New England Yearly Meeting.)

Faith, Devotion and Service

A Meditation

By Glenwood L. Stanley

"And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it."

THIS statement of our Lord to Peter is perhaps the most far-reaching statement recorded in Holy Writ. It reveals the fact of divine inerrant revelation. Our Lord said, in effect, "No one has revealed this unto thee except my Father who is in Heaven." This confession is the basic confession upon which rests the foundation of the Church.

Beginning in Christ

When Peter said, "Thou art the Christ, the Son of the Living God," this was giving utterance to divine revelation, for *upon* Christ, *by* Christ and *for* Christ the Church is builded.

Our Lord began then, and on the day of Pentecost the Holy Ghost baptized into one body the redeemed of all races and all conditions who called upon the Lord Jesus as Saviour who, believing in his resurrection, looked forward to his coming again. So all of the true Church are of one body, of one baptism by one person of the Godhead, belonging to the Son of God who was born of the virgin, died on Calvary, arose from the dead, ascended into the Heavenlies, and is now mediator on the right hand of the Father, and is coming back for the church He began to build, and that is being built by him.

We are taught in Luke 24:50-51, "And He led them out as far as to Bethany and He lifted up his hands and blessed them. And it came to pass while He blessed them that He was parted from them and carried up into Heaven." Having finished that marvelous earthly ministry, having finished that unfailing redemption on Calvary, and having come forth in that glorious resurrection, and having given the wondrous Great Commission, He is taken up and a cloud receives him out of their sight. He is the nobleman now gone into the far country, having left his work in our hands—his people, his servants—until He shall come and reckon with us.

They Went Preaching

His followers, according to his word, went from the Mount of Ascension and tarried in the city of Jerusalem until the Holy Spirit came and baptized them in purity and power. They went forth in his strength, and in a generation had gone to the far ends of the Roman empire, turning it from decaying corruption unto a transformed Christian community. We are taught in Acts 8:1 that at the "great persecution against the Church which was at Jerusalem; they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles.*" Then in verse four we read, "Therefore they that were scattered abroad went everywhere preaching the Word." In Acts, chapter 11, we are again told of these scattered laymen going everywhere preaching the Word unto both Jews and Gentiles, "and a great number believed and turned unto the Lord."

Now the point for us to get here is that our Lord never intended his Church to be composed only of preachers and listeners, but that the whole body, laymen and preachers alike, should be busy proclaiming the Word and making Christ known. There can be no substitute for strong, spiritual, evangelistic, active New Testament churches. If we ask "What were the characteristics of the New Testament churches of the first century?", we do well to read with open heart and mind the first six chapters of the Acts and notice the place of earnest, believing prayer among them. No decision was made, no step taken, no problem attacked, no danger faced without immediate definite prayer. If the early churches found their victory through united, expectant prayer, why should not we?

Conditions in our Time

As we consider the conditions that exist in our nation, we are appalled. It is authoritatively stated that not more than eight per cent of the population of our country are in church anywhere on Sunday morning and only two per cent on Sunday evening. Delinquency, social disease, crime, and general lawlessness are increasing by leaps and bounds, causing J. Edgar Hoover, head of the Federal Bureau of Investigation, to exclaim, "I am alarmed." Decency and Christian faith are sneered at from many quarters."

In such a time as this, our church, laymen as well as ministers, should be keenly alive to the Scripture warning that "The wicked shall be turned into Hell, and all the nations that forget God." In the consciousness of this, we should work tirelessly and pray earnestly that the gospel light and consciousness of accountability to God may penetrate into more and more lives. It has become proverbial that there is so

much of the world in the church that the church cannot go into the world with a vital, gripping, impelling message.

For Spiritual Revival

There can be no change in these conditions unless individual hearts and lives are changed. If a change for the better comes with its accompanying awakening to God-consciousness in community and national life, it must come through the churches, for they are the ordained instruments through which our heavenly Father has chosen to reach the world. There will be no far-reaching mighty revival unless there comes first of all a renewing vigor in the churches, laity as well as ministry. There is dire need of repentant, earnest, Christ-honoring, prevailing prayer. God is still on his throne. The Holy Spirit is still the giver of spiritual cleansing and power. The churches are still the agencies through which He reveals his admonitions, his call, and his purposes to men. This calls for an enlightened, born-again, Spirit-filled membership.

Thus, if we are to make a deep and heart-searching impression on eternity-bound souls in the world about us, make them conscious of the blight of sin and point them to the Cross as the hope of salvation, we must have a membership that has a present experience of redemption from sin, and joy in the Holy Ghost. There is much to be done, a vital message to give to a sin-sick world and souls to be saved out of it. Preachers cannot do it alone. It takes faithful, Spirit-energized teamwork by the people of God, pastors and people together.

Adorn the Gospel

The Lord Jesus is the nobleman who has taken his journey into the far country. He is to return, having left his affairs in the hands of his servants. He will come again and have a reckoning with them. We, pastors and members alike, are they with whom He has left his affairs to be cared for, and his work to be done. When He comes to reckon with us and give rewards, we shall all face our own responsibility. So pastor and people alike need to be alert, awake, and prepared to get his great work done while it is day, for "the time is short," (I Corinthians 7:29) and "the night cometh when no man can work." (John 9:4)

The Apostle was writing to laity as well as the ministry in Titus 2:10-14, when he said "that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth the salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savious Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." May we all who have met the Master face to face move forward in our faith and action.

Friends As A Visitor Sees Them

As Observed by an Outsider

By Carfon Foltz

THE writer recently had the privilege of spending two months with Friends' families, hostels, churches, and conferences. After hearing the pros and cons regarding the Quakers for many years, he was glad for an opportunity to learn about them first hand. When a boy, his father was pastor of a Methodist Protestant church in an Ohio community where all, including the minister and his wife, were called by their given names. It was good to be once again in a fellowship where this is practised. Though this informality, by itself, is not enough to bridge the widening gulf between the laity and the clergy, a gulf which must be bridged or filled if the church is to be effective, the omission of ecclesiastical and other titles does help. There are some who like to receive preferential salutations and to sit on professional pedestals, some who think that it is essential for effective work. Friends appear to think the Spirit has a better chance to do his work between Sam and Harry than between "Reverend" and "Mr."

How can a Christian assume the heavy responsibilities which his calling requires and still escape from the frustration of having numerous pressing things to do? It is a joy to be with people who can do it. One of the busiest of them and one of the swiftest in his work said, "I make it a rule to live a completely unhurried life." It became clear that allowing the pressure of a heavy schedule to become uppermost in one's mind detracts from one's capacity to cope with that schedule. On the other hand to attack each separate item as one comes to it with the willingness to devote time to it according to the Spirit's leading increases one's power of accomplishment. The Spirit, given an opportunity, can enable us so to apportion and use our energies that there is time to minister to the hungry and thirsty souls who come to us.

A psychoanalyst would probably say that the writer has some inferiority feelings which sometimes make him seek unconsciously to be the center of attention by monopolizing the conversation. In most circles one soon finds himself ruthlessly ignored for being such a bore. Among the quiet, gentle, sympathetic type of Friends, when one resorts to idle works or vain babblings, there is courteous listening, but something in their calm manner which makes one soon become aware of the conspicuous sound of his own voice. Such Friends help us to learn to take account of the words we utter before the Day of Judgment, perhaps even to realize that every day is Judgment Day and that every moment is a judgment moment. They also make us understand that one can attain an inner sufficiency which enables us to center our attention upon the needs of others rather than having the need for their centering attention upon us.

The Quaker Attitude

Preacher novels often contain caricatures of the behavior of committees to examine prospective ministers. The writer's experience with two pastoral committees has been happy indeed. The questions were appropriate and relevant. In the one instance, the candidate had submitted some proposals in writing in which it was stated that the minister and the committee "shall" do thus and so. The pastoral committee insisted that in the references to the minister the word "shall" be changed to the word "may." They were willing to say the committee shall do thus and so, but they insisted on saying that the minister may. This would appear to be instructive regarding the Quaker attitude of allowing freedom of conscience and freedom to follow convictions.

The reference of important matters to committees and the reference by committees, in turn, to meetings of the members is impressive to one accustomed to a greater centralization of authority. It would appear that there can be habits of using and of accepting authority. In some churches the members have become so accustomed to accepting authority that they are incapacitated for making decisions or taking action. It takes more time to move larger and deliberative bodies, but in the long run it would seem that a form of organization eliciting participation and sharing of responsibility would be most fruitful.

Periods of silence, even in Pastoral Meetings with programmed services, was a refreshing experience. In so many churches it would appear that the leaders are afraid to trust the people with a moment of silence for fear they might have time to think their own

thoughts or find the way by themselves into an experience of the Living God. In Friends' services the minister did not hesitate to remain quietly in his chair, allowing time for all to meditate before moving on to the next part of the service. He was not a slave to the previously prepared order, but changed the order without hesitation whenever it appeared that the change might aid the people in their experience of worship. The concluding stanza of a hymn, the words and mood of the anthem, or the theme of a Scripture lesson was allowed to suggest a more helpful ordering of the program than that which was planned in advance.

Some churches have entirely gotten away from allowing the laity an opportunity to speak and to pray aloud in the services of the church. As a result, the laity have lost their ability to express themselves in public and generations have grown up thinking that witnessing and praying is a professional performance. In one Friends' church the morning service had a prayer period preceded by a prayer hymn. By cultivation in other Meetings, and loving encouragement to all to follow the leading of the Spirit in participation, such a period can surely be a blessing to many.

A Transforming Experience

The most moving speaking out of silence came following some of the addresses made at sessions of the Young Friends Conference which was held on Earlham College campus this summer. It was clear that the Spirit was striving mightily as the young people arose to express their concerns. A great part of Protestantism lives without the expectation of ever having an opportunity to speak in church. What a blessed thing it is, what a transforming experience to live with the expectation that the Spirit may call upon you to share with the congregation.

It was thrilling to attend some really dynamic silent meetings. In one of them an ex-C. O. made a parable from the way forest fires are hottest where tree trunks come together so as to make natural chimneys. On another occasion an ex-G. I. spoke of the possibility of making a parable from the way in which cracks and irregularities in the floor underneath eventually show through even the best linoleum. Especially thrilling were the Thursday evening silent meetings of students of Earlham College, which were followed by a period of reporting of the deputation work of the previous week and of the planning and calling for volunteers for the following week's work. These young people are showing us how, in the local church, we can go forth as Jesus' disciples did and then come together for planning and inspiration to go forth again.

ATTENTION YOUNG FRIEND!

Our vigorous Young Friends are planning important opportunities at home and abroad. Could you or your Meeting help some young person to respond?

International Young Friends Retreat

Where: Eerde School, Ommen, Holland
When: July 17-22, 1948
Who: Twenty seekers from America (inclusive of Canada, Jamaica, Cuba, Mexico).
Cost: Approximately $600

These twenty persons will be selected by a committee composed of members from the Five Years Meeting, Friends General Conference, Independent and Conservative Yearly Meetings and the American Young Friends Fellowship Executive Committee. Applications must be made by February 1 and selections will be made as soon thereafter as is possible. Those chosen will be encouraged to spend the rest of the summer visiting among Friends in small groups or on their own on the Continent; to participate in the European caravan groups; or to participate in a Friends' work project on the Continent.

American Inter-Visitation Caravans

A second summer of visiting among Friends in the United States and Canada is being planned. Caravans will be composed of young Friends who will visit in homes, young Friends' camps, conferences, and Yearly Meetings. Some will travel via bicycle; some by bus and train, others by car. Visitation will be limited within small geographical areas; the length of time spent in each area will be several days. The West Coast, North Carolina, New England, Canada, Nebraska, and New York are proposed areas for this program. It is hoped that young Friends from other countries who are in this United States will join the group.

European Inter-Visitation Caravans

How: Bicycle; lists of equipment are available, youth hostels will be used.
Where: British Isles and probably on the Continent
Who: American Young Friends from various geographical areas and Yearly Meetings. (It is hoped that some European Young Friends will also join this group.)
Cost: Approximately $500

This is for Young Friends who have the concern to visit among members of the Society. Cost will be low since travel will be by bicycle, and living will be in keeping with the testimony of simplicity. It is hoped that young Friends from the British Isles and the Continent will join with this group from America.

In the British Isles

A Young Friends caravan through the British Isles will be sponsored by the American Young Friends Fellowship next summer. The aim of the caravan will be to strengthen, through a program of visitation in Friends' groups, the bonds of fellowship between British and American Young Friends and to foster an understanding of Quakerism as practiced by American and British Friends. A group of approximately twelve Young Friends with a concern to participate in such a caravan will leave New York early in June and will return in early September.

In the British Isles they will travel by bicycle and live in Youth Hostels. Cost will probably be between $450 and $500. Some scholarship aid is available but in no case would it exceed half the necessary expense. To qualify, Young Friends should be able to interpret Quakerism as practiced in this country and should be prepared for a strenuous summer's traveling.

Those interested in the above opportunities should apply to the American Young Friends Fellowship, 20 South Twelfth Street, Philadelphia 7, Pennsylvania. It is hoped that the caravan will be as widely representative of Friends' groups in this country as possible.

INVITATION TO FRIENDS CONFERENCE

The Central Committee of Friends' General Conference is extending an invitation to all Friends and friends of the Friends to attend its biennial session to be held at Cape May, New Jersey, June 25 to July 2, 1948. The theme of the Conference is, "A Living Faith for Today's Needs." The chairman of the Conference is Bliss Forbush, headmaster of the Baltimore Friends' School; and the chairman of the Program Committee is Richard H. McFeely, headmaster of Friends' Central School, Philadelphia. Among the speakers at the main sessions will be William Hubben, editor of *Friends' Intelligencer,* who will speak on the opening evening on the theme of the Conference; Henry J. Cadbury of Harvard, who will speak and also lead a Bible class during the week; Patrick Murphy Malin of Swarthmore College, recently returned from work with the International Migration Service; Bliss Forbush; and William Biddle of Earlham College who speaks on rural life.

The Young Friends are inviting those who were interested in the Young Friends' Conference at Earlham College, July, 1947, to come for a reunion and further discussion of the purposes which grew out of that conference.

The Devotional Life

FOR ALL THE YEAR, FIRST THINGS FIRST

Selections by ARDIS MICHENER

The voice of the Eternal Spirit in our hearts hath been heard . . . By a mighty hand and by an outstretched arm hath the Lord God everlasting gathered unto his people and in His power and life hath He preserved us unto this day . . . Feel him a fountain in thy soul . . . in the truth that makes us near to God and one to another.

WILLIAM PENN

* * * *

O brother man! fold to thy heart thy brother; . . .

JOHN GREENLEAF WHITTIER

* * * *

(Be) concerned to bring together all groups . . . to join the fragments blown apart by theological dynamite and corroded by acids engendered by a materialistic industrial revolution . . . see Friends again bound in a holy fellowship, carrying forward the life in which God intends all men to dwell.

Author Unknown.

* * * *

Rend, Thou, our little temple veils
That cloak the truth divine.

HARRY EMERSON FOSDICK

* * * *

I have learned that men and women and children worship OUR ALL FATHER in many different ways alike acceptable to Him, for God looks at the heart. He is no respecter of technique, but demands above everything else, purity of purpose and righteousness in everyday living.

BENJAMIN F. WHITSON

* * * *

Let us in our message, offer that which is beyond all creeds—the evidence in our lives of communion with the Spirit of God.

J. W. ROWNTREE

* * * *

Oh it is great, and there is no other greatness. To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human heart a little wiser, manfuller, happier, —more blessed, less accursed.

THOMAS CARLYLE

* * * *

A child's sob in the silence curses
deeper
Than the strong man in his wrath.

ELIZABETH BARRETT BROWNING

* * * *

In this world, it is . . . what we give up that makes us rich.

HENRY WARD BEECHER

* * * *

Choose well, your choice is brief and yet endless. . . Rest not! Life is sweeping by. Go and dare.

GOETHE

* * * *

He who loves his brother abides in the light, and in it there is no cause for stumbling.

I JOHN 2:10
Revised Standard Version
of the New Testament

* * * *

Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

PSALMS 51:1

IN MEMORIAM

WILLIAM J. SAYERS

William Joseph Sayers was born February 2, 1876, in Ottawa, Canada. When he was very young his family moved to Fall River, Massachusetts, where they continued to live through his younger years. He attended Moses Brown Friends' School in Providence, Rhode Island, and was graduated from Oak Grove Friends School. He later attended Brown University, took a business course in Bates College, near Lewiston, Maine, and finally studied at Union Theological Seminary in New York City.

He started his pastoral work with the Friends Meeting at Lewiston, Maine. On his first trip to mid-western America, he visited Wilmington Yearly Meeting in 1904, where he met Flora Talbert of Wabash, whom he married one year later, while serving in the pastorate at Winchester, Indiana.

In 1909, they left Winchester for service with Poughkeepsie Friends Meeting in New York, continuing in this pastorate until 1914. His longest pastoral service was at Muncie where he served two different terms, 1914-1929 and again 1938-1945. In the interim, 1929 till 1938, he served the East Main Street Meeting at Richmond, Indiana.

He was Clerk of Indiana Yearly Meeting from 1933-1944. For many years he was a member of the Five Years Meeting Board on Religious Education and in that connection edited some Friends' materials in Sunday School literature.

After his retirement in 1945, he continued to supply the Friends Meeting at Anderson, Indiana. His last sermon was given in the Friends Meeting at

A LITTLE LIGHT

Now sweetly it comes back and gently brings
The timid child in me: the little bed
Where I, when lights were out and prayers were said,
Lay peopling all the dark with fearsome things:
A train roars past, across the country night;
I cry, "O Father, make a little light!"
O blessed light!—the goblins quickly fled,
And there was Father standing near my bed!

Thus when for me has come the end of day,
And I, alone, confront the dreaded dark
Where silence, grim, dismaying, moors her barque,
I shall not fear—serene I shall obey
Her beckoning eyes, if Thou but hear my plea,
And make, O Lord, a little light for me!

LEON T. COX

WATERFALL

Silver cloud of gauze-like lace, the water clings
To the mountain top, as though it fears to go;
Then downward drifts, as soft as melting snow.
With hushed and muted harmony, it flings
Its scarf of silver, wind-caught as it swings
Against the cliff; there swaying to and fro,
It beckons phantom brides to dance below
Upon a fern-edged pool's concentric rings.

By this, a vision, is the heart so stirred
That one, for having seen, more bravely bears
Our weary litany of small affairs
And knows creation's plan has never erred;
That all who walk with Beauty's flag unfurled
Meet with disarming faith a cynic world.

LEON T. COX

Williamsburg, in June, 1947. He also served several years as chaplain at Camp Crosley Y. M. C. A.

In the wider civic relations, he served as a member of the Indiana State Board of Charities and Corrections for about fifteen years following his appointment by Governor Goodrich.

His death occurred December 21, 1947, after an extended illness. So ended the life of one whose service and fellowship will be remembered by Friends and friends far and near. Flora Sayers will go with their daughter, Esther Sayers, for three months, to 1132 Euclid Avenue, Miami Beach 39, Florida. His one sister is Mrs. James Malonson, South Swansea, Massachusetts.

THE CHRISTIAN LAYMAN

The following was given in an address to a laymen's retreat in Indianapolis.

Genuine, personal religion is a divine invasion of human personality, making us more than we were, more than we could ever be without it.

The Christian Church, as it Founder intended, is not first organization; credal statements; institutions. It is essentially men in fellowship, baptized into one spirit, charged with the objective—a world community. In this concept of the church as a collective group of persons, all the members are equal and each has his rights and duties as his capacity permits. It is a long journey from the ancient leader and his devotees; from the priest ministering to the spiritual life of his spectator congregation.

It is not necessary to assume that every layman lives daily at a high level, the principle for which he is called to insist upon, but we have assurance that the alert member feels the urge of personal responsibility for the welfare of the Church and the world, in increasing measure.

It is morning for the Christian layman; this is his day. We oldsters have watched with high expectancy his changing concept of the Church and religion within one life span. We have seen him rise from the position of being an adherent to that of being the central figure; he no longer sticks on to the church—he is the church—he and his family. He loves the dear old building, sacred with memories, and the pastor has not lost his high function, but the church is more than all that. The Church is a living thing, a fellowship of men who have named a great Name, fellows with Him in a great enterprise which requires haste and courage and sacrifice.

His concept of religion has also traveled far and long; rising, broadening, deepening with the flight of centuries. The world is no longer a sinking ship from which his highest hope is to escape to a celestial shore; it is his present home, and the future home of all mankind, the geographical location of the Kingdom of God to which he is committed as his supreme duty and opportunity.

Such a religion is, at once, personally redemptive and socially remedial. It is for the healing of the nations, in every area of life—in the home, in the social order, in education, in government and in international relations. In the jurisdiction of true religion, as the Founder of Christianity intended, there is nowhere a "no man's land."

The layman has found no flaw in the faith of his fathers, but he has learned that no living personal faith is static. He is learning that the chief business of religion is to make men spiritually sensitive and that the war years have left us harsh and callous.

He has a world look in his eyes; his own church membership has ceased to fence him in. He suspects that wherever in the world a man cries out to the highest power he knows, that man is praying to his God, and he and that man are fellows.

It all points to a new reformation with the odds greatly in his favor; he is brother now to every layman; there are no boundaries; he has no opponent but evil, and evil at its worst is no match for good at its best.

ALVIN T. COATE

THE NOBEL AWARD RECEIVED

On behalf of the American Friends Service Committee, Henry J. Cadbury, chairman, accepted the Nobel Award with the following words to the Norwegian assembly in which the King, the Crown Prince, and various ambassadors were present. The ceremonies were held on December 10, in Oslo.

Your Majesty, Your Royal Highness and Friends:

On behalf of the American Friends Service Committee, I accept our share of this award with humility and gratitude. We are humble because we recognize what we Quakers of today owe to the generations of Quakers who have, for three centuries, set the pattern of practical pacifism that we falteringly follow; and we recognize also that the work of our Committee has been made possible through the cooperation of our fellow prize winners, the Friends Service Council; and by the support in funds, personnel and in sympathetic understanding of thousands of Americans who are not members of our small Society of Friends.

We are grateful that in this award, public attention is again called to the need for the ideals that we profess—renunciation of all war, practical friendliness across frontiers, reconciliation with former enemies and former friends. Today in America, in Europe, and in Asia men need, almost as never before, to hear an appeal to reason and patience.

If any should question the appropriateness of bestowing the peace prize upon a group, rather than upon an outstanding individual, we may say this. The common people of all nations want peace. In the presence of great impersonal forces, they feel individually helpless to promote it. You are saying to them here today that common folk, not statesmen, nor generals, nor great men of affairs, but just simple, plain men and women like the few thousand Quakers and their friends, if they will devote themselves to resolute insistence upon good will in the place of force, even in the face of great disaster past or threatened, can do something to build a better, peaceful world. The future hope of peace lies with such personal service. To this ideal humble persons everywhere may contribute.

It is not enough merely for us to do good—feeding and clothing the needy and to receive their heartfelt thanks. We must find ways in which even the needy can share in service. To this end, our Committee is trying to find means. May I suggest to you and to the other countries of Europe a way in which you can help us. You will need for this help neither money nor material gifts.

All Europe is rightly anxious about the relations between the United States and the Soviet Union. Here is a place where you can help. Norway, your well-loved country, and the other nations of Europe must be the bridge of understanding. You must not take sides with either of us, you must help both of us to cooperate. And I know from contacts I have made with persons from many countries of Europe that already they are anxious to do just this. You must have faith to do this—faith in all men—even in Americans and Russians. We earnestly invite you to share in this way our ministry of reconciliation.

SMART SET

Formation of Smart Set, International, a group opposed to the use of alcoholic beverages, was announced at Hollywood. Aims of the new, non-profit organization are "to make it popular to be a non-drinker; to show that it takes more intelligence to be a non-drinker than it does to be a drinker; to point out that drinking takes no brains, just money; and to make the non-drinker proud of the fact that he is too smart to be taken in by liquor advertising and propaganda.

..Correspondence..

FROM OUR READERS

URGES ANOTHER QUAKER "FRONT"

Editor, THE AMERICAN FRIEND:

An adage among the Hebrews over two thousand years ago can be translated into English something like this: "If your son is reared without learning an occupation, you have encouraged another thief." A person who can't earn a legitimate and socially-useful living is a parasite on society, in any generation. The Hebrews of two thousand years ago were diligent at teaching their sons socially-useful occupations—Jesus a carpenter, Paul a tent and awning maker, Peter a fisherman, David and Amos herdsmen, and on down the list. Today if a parent is seeking vocational guidance for his off-spring he can do no better than to secure an appointment with one of the Jewish vocational services which are strategically located across our country.

The Society of Friends has done pioneer work in many fields in its history. It may be that religious pioneering is the most important thing about the Society. Vocational guidance needs consecrated pioneers to serve today.

Can the faculty member of a college do good vocational guidance? Or would the fact that he is an employee of an educational institution so influence him that he would fill the classes of that institution too much? In partial answer it has to be admitted that administrative officers of some colleges have tried to influence vocational advisers in such Government agencies as Veterans Administration. Whether the temptation to fill the institution's classes would be so strong as to make honest vocational guidance impossible is a nice question. So many pressures are brought to bear on vocational advisers that it seems that they had better work for an independent, democratic, and religiously-concerned institution, society, or community.

Society is not educated to the degree that the private practitioner can open an office and make a living on fees as can the physician. Yet his education would cost as much as the physician's and the proper equipment and office staff would cost more than the average beginning medical practitioner puts into his office.

Our country needs organizations which will stand back of professional vocational advisers so that they can serve society. Friends have been pioneers in several areas of religious and social concern. Here is another area in which Friends could become eminently fitted to serve society, if interested, and concerned individuals could confer. The Jews have been doing the best work at it for a long time. Jesuit institutions of learning are becoming active. State universities are active in the service. But society needs the concerned activity of a Protestant religious movement which is interested in professional vocational guidance. The Religious Society of Friends has qualities which encourages individuals who are qualified to pioneer in this field of endeavor.

LUTHER WARREN

Alliance, Ohio

Literature in Review

ON THE RESOLUTION OF SCIENCE AND FAITH

BY WENDELL THOMAS

Island Press, New York, 1947
300 pp., price $3.50

In the long history of mankind, we are the first who have had to meet a major social change without at least two generations to get used to it. Now when our atomic scientists give us only five or ten years for a change as fundamental as the beginning of agriculture or the use of fire, re-examination of the relations of science and faith becomes urgent.

Wendell Thomas distils in less than three hundred pages his exploration of religious, philosophic, and scientific thought from the early Greeks on, including India's Vedanta, to find "a common foundation on which to build a new and better foundation for democracy." To his task he brings a background which includes teaching in this country and at the University of the Punjab in India and study at Union Theological Seminary. While this reviewer does not qualify as a specialist in physical science, religion, or philosophy, the book carries the endorsement of leaders in each of these fields, and the sweep of the book speaks for itself. It is not easy reading, although its clarity makes deceptively easy going if one does not bother to think it through with the author.

Part One, "Exploratory," considers the early Greeks, early Christian thought, early modern thought (including a chapter on George Fox), and late modern thought. Part Two, "Analytical," summarizes Newtonian and post-Newtonian scientific views on the nature of space, time, and the cosmos, while Part Three, "Constructive," is specifically on the relation of science and faith.

George Fox is grouped with Eckhart, Erasmus, Luther, and Calvin as a leader in the revolt which shifted attention in human thought from the hereafter to the present life, through the channel of control over human desires—parallel to the revolt of Galileo and Descartes concerned with control over the natural world. Thomas says that Fox, in asserting "an actual identity between a man's righteous life and God's Spirit, . . . greatly reduced the contemporary dualism between God and the world, between God and man, between man and the world, and between 'saved' and 'unsaved' man." Like Jesus, Fox emphasized the omnipresence of God.

George Fox is thus seen in a light probably new to most Friends, as one of the movers of human thought away from the philosophic dualism which is the villain on Wendell Thomas' cosmic stage. Fox's non-dualistic contribution to the author's foundation for a scientific religious philosophy is summed up in these words (p. 177):

"The spirit of man, when righteous, is identified with God's spirit conceived as the activity through which the world, man, and religious forms are continually created. Here the Jewish religion of Jesus is enriched with Johannine and Neo-Platonic ideas without suffering distortion from Greek dualisms."

Certainly not all Friends will agree with this interpretation, which needs, however, to be read in its context. George Fox was not the pantheist Thomas practically makes him out.

In providing this foundation, Fox appears with such varied contributors as Jesus, of course; the Jewish philosopher, Spinoza; Newton, Karl Marx, and Einstein. The common demoninator is their emphasis on unity rather than dualism; the list is not a hodge-podge. As Thomas states his own position, "God is Being unlimited and undifferentiated. God, man, and the world are thus not three things but one; namely, God, who appears through time as the world and man." (p. 202).

To Wendell Thomas, then, man and the K-rings of the new atomic theory, meteors, mammals, and molecules, the universe itself, are one in being manifestations of God. This fundamental belief is not left dangling in interstellar space, however, but applied (all too briefly) to problems of democracy and community life. He sees the need for church organization growing less as society as a whole becomes more religious; "but the need for the church itself, for fellowship in the creative life, will increase as we seek the kingdom of God in the form of intentional communities transforming the earth into something more beautiful." (p. 265).

Here, then, for those who relish the hard work of thought, is a horizon-raising, brain-stretching book. This reviewer would like the chance to appraise it again after, let us say, another ten years.

DAVID K. BRUNER

QUAKERDOM · AT · LARGE

Word comes of the death of Eli Wheeler on the mission field in Africa, where he was serving under Kansas Yearly Meeting. Details are lacking, beyond the fact that he was killed during a hunting party.

* * * *

Friends will be interested to see in the January *Readers Digest* an article on "Elizabeth and the Crown Prince of Japan." It gives a brief picture of Elizabeth Gray Vining, Quaker and tutor of the Japanese royal family.

* * * *

Albert Simon is still in service, for Friends, in Hungary. Being able to speak and write Hungarian, he is especially fitted for relief work. Emily Parker Simon continues her helpful ministry. At the present she directs a neighborhood house in Baltimore.

* * * *

Friends of Bloomington, Indiana, home of Indiana University, hold regular Sunday meetings for worship at 11:00 a.m. in the home of Professor Edmund Whittaker, 914 East Atwater Avenue. Local and traveling Friends are cordially invited to attend.

* * * *

Merton Scott, secretary to the Peace Board of the Five Years Meeting, is rapidly making his way into the Friendly life of the Meetings. A recent meeting was with Spiceland, Indiana, Quarterly Meeting. He will spend several weeks in Baltimore and North Carolina Yearly Meetings soon.

* * * *

W. A. Julian, treasurer of the United States, has contributed a carload of wheat, fourteen hundred bushels, to the Service Committee for Ralston Relief Cereal, from his farm located within ten miles of Wilmington. This wheat was in storage with the Clinton County Farm Bureau Cooperative. The contribution was made through Wilmington Friends.

* * * *

Perry Hayden, Tecumseh, Michigan Quaker, was a recent caller in the Friends Central Offices. He is spending a large portion of his time in stewardship and tithing work. His color, sound moving picture, "God is My Landlord," 16 mm., will be available soon. He has had a series of meetings in California Yearly Meeting and will spend the Month of March in Oregon Yearly Meeting.

* * * *

The Friends World Committee, American Section, invites Friends and others to the Philadelphia showing of the pictures of the establishment of East Africa Yearly Meeting, the second largest Yearly Meeting in the world. Merle L. Davis, secretary, American Friends Board of Missions, who was present at this important event, will show his pictures in the auditorium of the Whittier Hotel, 140 North Fifteenth Street, Saturday evening, January 10, at 7:30. All are cordially welcome.

* * * *

Children have been invited by the American Friends Service Committee to send gifts of vegetable and flower seeds to impoverished families in Poland, Hungary, and Japan. Packets of seeds, costing fifty cents each, will be shipped so as to arrive overseas before planting time. Each packet of "the gift that grows" will supply enough vegetables for five persons, along with some flowers. Last year the Service Committee sponsored a similar project for the benefit of needy families in Finland.

* * * *

Robert Good, with the youth center in Frankfurt, Germany, writes enthusiastically about the development of the program: By far the greatest interest is in the discussion evening. It has been decided to do a series through the fall and winter on the theme, "Germany and the World," with speakers from as many different countries as possible—a different nation to be represented each evening. The depth of the sincerity and interest of these young people is revealed by the kind of things they want to hear about: What do its young people think of Germany and of German youth? And why? What are the prospects of a better relationship with these young people in years to come? And what can we do, the German youth, to bring about that better relationship?

NEWS OF OUR MEETINGS

Bloomington, Iowa, Meeting and Bible School held the annual Christmas celebration on December 21, with a capacity attendance of friends and neighbors. About forty persons participated in the program, which consisted of recitations, drills, tableaux, etc. At the close, while Christmas carols were played on the cornet with piano accompaniment, an offering was taken for the Service Committee, amounting to forty-three dollars. A treat was given to every one present. This was the largest gathering at the old meetinghouse for many years. George B. Evans is the pastor.

The Union Thanksgiving service was held in the Friends meetinghouse at Clinton Corners, New York, on Sunday evening, November 23, with Elmer Howard Brown presiding. Charles E. Bird, minister of Ebenezer Baptist Church (colored) of Poughkeepsie, brought the message. There was a good attendance from the participating churches: Clinton Corners Baptist (colored); Bangall Methodist; Stanfordville Congregational Christian; and Clinton Corners Friends. Sunday evening, December 14, was an evening of joyous fellowship and worship. More than one hundred and fifty persons sat down together to the second annual Christmas dinner and program given in the gymnasium for the church and community. The little children gave recitations and received gifts and the evening was climaxed by an educational entertainment, "Christmas Everywhere." A generous free will offering was received for European relief and forwarded to the Service Committee.

* * * *

First Friends of Whittier, California, have closed the year with many activities. A Youth Night was held when all three young people's groups met with the adults for an evening of fellowship, a program which included a playlet, and the raising of funds for an airplane for Alaska. A joint youth meeting was held the following Sunday to organize a Youth Council. The twenty-fourth inter-church community performance of "The Messiah" drew its largest attendance—approximately two thousand persons. A unified White Gifts Service featured a playlet in connection with the giving of relief all over the world. Many Friends had to be turned away after the capacity four hundred reservations had been made for the church family Christmas dinner. At the morning service on Christmas, the four choirs presented the Christmas story. The annual Christmas Sunrise Service, which has been held annually for a half century, was addressed by Dr. Herbert Francis Evans. Whittier Friends are encouraged by the growth of southern California and the increasing interest in Friends' principles and attitudes.

HORIZON

Picturing an angry man pounding an iron door marked, "The Way to Brotherhood," the *Pittsburgh Courier*, Negro weekly of national circulation, urges its readers to drop the hammer and use

instead the key of "Love," which in the picture hangs within easy reach. In an earnest editorial accompanying the cartoon, the editor pleads for a Christian response to prejudice and injustice as the only means by which they can really be overcome.

* * * *

The long-planned Temple of Good Will in Columbus, Ohio, proposed national headquarters for Protestant churches in America, has moved from the "realm of vision" to "practical reality." Acquisition of options on nine-tenths of a proposed downtown site for the Temple, cost of which is tentatively estimated at $19,500,000, has been obtained by the Ohio Council of Churches. One denomination has agreed to place its headquarters there. Others are considering it.

* * * *

No action the Labor Government of Britain has taken is so completely saturated with good sense as that one which drafts gamblers, night-club workers, and other nonproductive individuals into productive industry. A nation in desperate need of coal, food, and other vital necessities can ill afford to leave a half million workers in enterprises whose total and final result is waste. This principle, by the way, applies to every nation on earth. "Righteousness exalteth a nation, but sin is a waste among any people."

The Christian Advocate
(Methodist)

WINKLES OF WIT

These were heard in the recent conference of the American Friends Service Committee at Wilmington, Ohio.

We need to develop our Quaker "nose" for points of conflict and need.

CLARENCE E. PICKETT

* * * *

I sometimes feel that I should like my epitaph to read, "He helped to pick Pickett."

HENRY J. CADBURY

* * * *

"Rust in Peace" is a sign over a certain automobile "cemetery." It suggests exactly what we should *not* do.

DAVID HENLEY

* * * *

Speaking of the world food problem, I am reminded of a definition of a good farmer as "a man with a good sense of humus."

HOMER MORRIS

* * * *

Progress must be "nudged," for there is no cosmic "George" who will do our work for us.

ANONYMOUS

BIRTHS

SHELDON—To Wilson M. and Ruth Badgley Sheldon a son, Wilson Meade, on November 16, at Poughkeepsie, New York.

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MARRIAGES

HAZARD-INMAN—Naomi Ruth Inman, daughter of Mr. and Mrs. Louis J. Inman, of Eugene, Oregon, to Wilbur James Hazard, son of Isaac and Elizabeth Hazard of Union Springs, New York, on November 8, at Santa Maria, California.

DEATHS

ADAMS—Mabel Pound Adams on November 18, at Oakland, California. She was born in Canada in 1889, the daughter of Asa and Anna Seaman Pound, but had resided in the United States since 1915, having taught school in Sacramento for twenty years. Since its formation, she was active in the Pacific Coast Association, and had served as its clerk. Surviving are three daughters, Carroll Louise McCabe, San Diego; Ruth Seaman Mervine of Sacramento; Ann Patricia Reeves of Oakland; and a sister, Louesa Winger of Bothwell, Ontario, Canada.

HIATT—Rose Lucas Hiatt on December 1, at Washington, D. C., aged seventy-three years. She had served as overseer, elder, and as clerk of the meeting of Ministry and Oversight in the Washington Monthly Meeting. Surviving are the husband, James Edgar Hiatt; a daughter, Louise H. Osterhoudt of LaCrosse, Wisconsin; and two sons, Merrill L. of Friends Academy, Locust Valley, New York; and John E. Hiatt of Washington, D. C., and six grandchildren. Services of the Friendly type, in which several took part, Harold N. Tollefson among them, were held from the Irving Street meetinghouse. A poem, *Hymn of Trust,* by Oliver Wendell Holmes, was read in fulfilment of her expressed wish.

MCCRACKEN — Pliny C. McCracken, son of William and Rebecca McCracken, on November 19, in Davenport, Iowa, at the age of sixty-three years. He was a birthright member of Woolson Friends Meeting near Richland, Iowa, and an active member in early life. Surviving are his wife, Beulah; a daughter, Florence Savage, Taopi, Minnesota; and a son, Alfred, of Pleasant Plain, Iowa. Services were conducted by Rev. Nicholas of Davenport, Iowa, assisted by Arthold Latham, pastor of Woolson Friends Meeting, and burial was made in Richland Friends cemetery.

MANNING — Clara Mendenhall Manning at Economy, Indiana, on November 28, aged seventy-two years. She was an active, faithful member of the Economy Meeting. Besides her husband, Edgar I. Manning, she leaves four daughters, Elizabeth Quigley of Aspinwall, Pa.; Christine Manning, Dayton; Gertrude Newman, Richmond; and Esther Oler, Economy. Services were conducted by DeElla Newlin, pastor, and Neal D. Newlin, a former pastor.

VINCENT—Mary Ella Vincent on December 19, at her home in Millbrook, New York, in her eighty-first year. She was a member of Nine Partners Monthly Meeting for fifty-six years. Her husband, Wellington Vincent, preceded her in death in 1939.

CONTRIBUTORS

ALVIN T. COATE — Hume-Mansur Building, Indianapolis, Indiana.

DR. LEON T. COX — 148 South 21st Street, Richmond, Indiana.

CARFON FOLTZ — Minister of Friends Meeting, Dublin, Indiana.

ARDIS MICHENER — Notch Highlands, Great Notch, New Jersey.

LAWRENCE H. PEERY—Friends' delegate to Youth Conference at Oslo, Norway, Thorntown, Indiana.

RUSSELL E. REES — Minister 57th Street Friends Meeting, 2208 West 111th Street, Chicago, Illinois.

GLENWOOD L. STANLEY—Friends' minister, Indianola, Iowa.

NORVAL E. WEBB—Minister East Main Street Friends Meeting, 25 South 15th Street, Richmond, Indiana.

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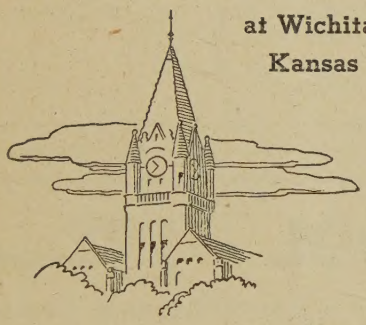

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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BUCK HILL FALLS

Buck Hill Inn has been the headquarters for a share in the national politics of the United States. On November 20 last, Dale H. Learn of Monroe County, (our County) was notified there of his nomination as Vice-President of the United States on the National Prohibition ticket. It was quite an event. His notification came from James A. W. Killip, secretary of the National Committee for the Prohibition ticket. Other speakers on the occasion were:

Claude A. Watson of Los Angeles, California, the candidate for president.

Rev. Richard W. Wright, chairman of the board of temperance of the Philadelphia Conference of the Methodist church.

Hon. Fred. W. Davis, President Judge of the 43rd Judicial District.

Roy M. Howser, President Monroe County Chamber of Commerce.

Claude A. Metzger, State Vice-President of the P. O. S. of A.

Mr. Learn is an old friend and highly respected and prominent citizen of Monroe County, who ran for Governor of Pennsylvania at the last gubernatorial election. To enliven the meeting there were musical numbers rendered by the famous Pen Argyl Male Chorus. Elected or defeated, we now invite them to a grand reception November 6, 1948, at

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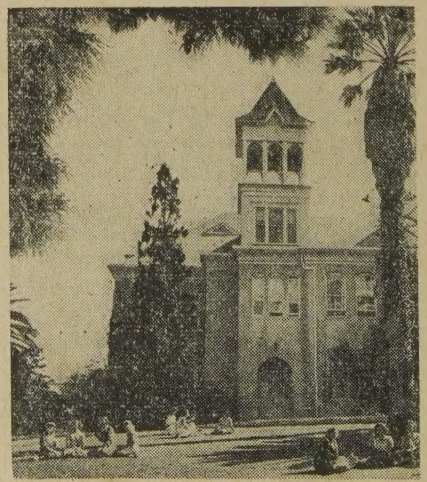

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